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THE CANTICLES OF THE CHRISTIAN CHURCH, EASTERN AND WESTERN, IN EARLY AND MEDIAEVAL TIMES. JAMES MEARNS. Cambridge University Press. 1914.

This admirable study covers ground which has hitherto received inadequate treatment in English. The author does not attempt to go into the details of the liturgical use of the canticles, referring the curious in such matters to the article on *Cantiques* by Dom Cabrol, but limits himself to a study of the manuscripts in which the canticles are found. Nor has he sought to make a complete inventory of all existing manuscripts, but he has examined those preserved in a considerable range of Continental libraries, and has classified and indexed the important representatives of each type. The result is the tabulation of a large number of ancient psalters, with a careful study of the canticles used in the various branches of the Christian Church, Eastern and Western.

The use of songs taken from Scripture presumably goes back to the very beginning of Christian worship, but there appears to be no definite information earlier than the fourth century as to what passages were so used. Even by that time the selection of canticles was not definitely settled, and in the Eastern Church the use of the set known as the Nine Odes cannot be clearly traced before the sixth century; though since that period the Nine Odes have been very generally used with only occasional variations or additions.

In the West, however, there has been much greater diversity. The local Roman Use differed from that at Milan, and from the Gallican Use, as well as from the Use of Latin-speaking Eastern Europe and North Africa, and the Mozarabic Use in Spain. Furthermore the monastic use of canticles varied in remarkable degree, not only as between different orders but as between different houses within the same order. Thus Mr. Mearns points out that the monks of Bury St. Edmunds used as late as 1405 a set of canticles which had gone out of use elsewhere in the tenth century. Most of the canticles included in the Nine Odes of the Greek Church were, indeed, universally accepted, but the order in which they appear varies greatly and they are supplemented by a great number of other canticles. Thus in the Mozarabic Use some seventy-eight canticles are listed, while the monastic uses include still others. The evidence of these widespread and interesting variations is clearly tabulated and is a significant contribution to our knowledge of liturgies.

This volume, though small in bulk, represents a large amount of research. Its information is clearly set forth, and the author has done his work so thoroughly that it will not be necessary for others to glean the field again.

HENRY WILDER FOOTE.

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THE UNCONSCIOUS. MORTON PRINCE, M.D., LL.D. The Macmillan Co. 1914. Pp. xii, 549. \$2.00.

The Fundamentals of Human Personality Normal and Abnormal is the subtitle of this volume, and it is from it that we obtain an adequate idea of the scope of the book. It is Dr. Prince's opinion that the psychology of the future will seek its facts in the vast reservoir beneath the level of personal consciousness. This is his very deep conviction after many years of experience in the field of abnormal psychology, which has been recently still further strengthened by the remarks of M. Bergson, who says: "To explore the most sacred depths of the unconscious, to labor in what I have just called the subsoil of consciousness—that will be the principal task of psychology in the century which is opening."

Introspective consciousness, the author believes, reveals to us only a small part of our mental life, and, what is more to the point, it is useless to search there for our explanations. Mental phenomena are likened to the iceberg, of which two-thirds is submerged.

The nature of the subconscious is discussed at some length; for although, as Dr. Prince says, the practical value of the methods set forth in the book are in no way influenced by the choice of a particular theory, yet the theoretical importance of the problem justifies the exposition. On page 253 is a classification which is most welcome as giving Dr. Prince's views in a form free from the possibility of misunderstanding. It is regrettable that this section was not placed nearer the beginning. That there is a certain lack of system in the arrangement of the material is probably due to the fact that the book consists of selected lectures, which consider more exhaustively the subject matter of papers appearing at various times in the *Journal of Abnormal Psychology*. The subconscious is divided into the coconscious and the unconscious. The coconscious is synonymous with subconscious ideas, that is, ideas not in the field of awareness. They are psychic but not psychological. The unconscious consists of conserved dormant neurograms or neural dispositions and active neurograms or neural processes. These neurograms are the impressions made upon the nervous system, and may or may not appear at